

GARRISON'S LIBERATOR

The Truth Shall Make You Free.

VOL. 1.

SAN FRANCISCO, CAL., JANUARY, 1899.

NO. 8

BALLOT-TESTS EXPOSED.

During a "ballot-test" seance at the meeting of the Harmonial Spiritualists of Los Angeles, on the evening of December 25th, I went to the platform in response to a request by the medium, Mrs. Freitag, who desired some skeptic in the audience to find a "ballot" which the raps indicated was on the table. While hunting for it I kept the "ballots" out of sight of Mrs. Freitag. Such concealment was objected to by her, and I was not permitted to give the audience any reason for my action. I therefore take this method of reaching a larger audience—the public.

I am a Spiritualist, and formerly I had full confidence in the honesty of Mrs. Freitag, but for some months past I have believed she uses trickery in connection with her "ballot" tests. To satisfy myself I closely watched her movements on the platform, and observed that she has many devices, some of which are as follows:

Placing one hand on the table, apparently for support, she fingers the ballots, diverting attention from what she is doing by talking. She opens a ballot without looking at it. Then, on one pretense or another, she inclines her head to the table, sometimes (so she says) to listen to a spirit voice, or to look at the movements of a spirit hand. In that position she reads the open ballot. Then she is ready to announce a name to the audience, and ask a spirit: "Is a ballot containing your name on the table?" (three raps, of course.) While this little by-play is going on she refolds the "ballot" and turns down a corner, or otherwise so folds it that she can readily recognize it. While giving one message she opens another "ballot" for the next. In case she intends to "find" the "ballot" herself, she leaves it on the table. Sometimes she drops it on the floor, or shoves it, with two or three

others, off from the table; it is found, by spirit direction, greatly to the satisfaction of the mystified spectators. She plays this dodge less frequently now than she did a year or two ago.

When she thinks best to call a skeptic to make the search, she usually, not always, plays the palming trick; the same she tried upon me Sunday evening, deceiving the audience but not deceiving me.

While I was separating the folded papers into piles, Mrs. Freitag, as usual, assisted. When she extended her hands over the ballots I perceived that the third and fourth fingers of her right hand were closed against the palm, as if holding something, and, watching her closely, I saw her open her fingers and drop a "ballot" on one of the piles. I distinctly saw it as it fell. There can be no mistake in that fact. I testify to its absolute certainty. On asking in which pile the "ballot" could be found, the raps indicated the pile on which I saw her drop the paper.

I said nothing when she dropped the "ballot," because I wished to prove to the audience that Mrs. Freitag—not the spirits—located the "ballot." To prevent her from seeing it I covered the pile with a handkerchief. I then withdrew a "ballot," holding it in such position that the audience could see it, but the medium could not. One rap indicated "No," and I put the rejected ballot in my pocket. The medium asked me to place it on the table. I replied, "I will after the ballot is located." I then drew out, one after another, several ballots, the response in each case being "No," and put them in my pocket. The medium again objected, and the chairman joined in the protest against the retention by me of the ballots. I persisted in keeping them concealed from the medium because all of the "ballots" in my pocket having been rejected by the spirit, it certainly could make no difference to

the medium whether they were in my pocket or not, while, if returned to the table, where the medium could see and recognize the one opened by her, she could easily have the raps affirm that a mistake had been made, and correct it, thus defeating my effort to show that the medium and not the spirit, located the "ballots."

The chairman asserted that the retention of the ballots broke the "conditions." I have for many years made the conditions requisite for spirit manifestations a study, and know that no "conditions" were broken excepting such as are necessary for the practice of fraud. Some persons in the audience who sided with the medium made so much noise that my voice could not be heard, and I had no opportunity to state what I had witnessed, and denounce the fraud as I desired to do. Amid cries of "Put him out!" "Go on!" etc., Mrs. Freitag said she would answer the question without finding the ballot, which she did, and the answer was acknowledged as correct by Mr. Collins, the gentleman who wrote the ballot. I then returned the rejected ballots to the table, and took my seat.

As soon as the ballots were exposed to the scrutiny of the medium, she asked Mr. Collins to come forward and find his ballot. After taking up several, to each of which the raps responded "No," Mr. Collins took up one which was rolled into small compass, and immediately affirmative raps were made. Mr. Collins said, "That is not my ballot," and he took a note book from his pocket and tore out a leaf to show what his ballot was like. The medium insisted that the ballot was his, and, on unrolling it, Mr. Collins found her assertion correct, and so acknowledged. He had failed to recognize it as his because it was not folded when found as it was when it left his hands. He did not state this important fact to the audience, but he admitted it

to me at the close of the meeting.

The impression left on the audience was favorable to the medium because most of those present did not understand the facts, nor did they show any desire to understand them. No wonder, under such circumstances, that their judgment did not coincide with my knowledge. If they and the directors of the society will insist upon test conditions, they will soon have occasion to change their opinion. Instead of so arranging the hall that the medium looks down on the audience, let the audience look down on the medium; then place the "ballots" on a table so low that the spectators can clearly see the top of it. When ballots are picked up by a "Skeptic," require the medium to turn her back to the table. If the spirits are there and the raps are genuine it cannot be necessary for the medium to watch for paper wads or ballots with a corner turned down.

If Spiritualists desire honest mediumship on their platforms, the trustees of societies must provide against deception. No medium demands conditions which make fraud possible unless such medium intends to practice fraud. Why do the "conditions" for ballot tests differ from those for trance speaking? The president of the Harmonial Association sits by the side of Mrs. Freitag when she is entranced to speak; but during her ballot-tests the "conditions" are such that he is excluded from the platform. Why? Evidently because if he sat at her side he could see her open and read the ballots.

Why is it that Spiritualist Societies consent to "conditions" that prevent honest investigation, while denying conditions that would expose fraud?

Does the Harmonial Society approve the practice of fraud on its platform? If not, why not use some precaution against it?

Why was that ballot in the hand of Mrs. Freitag? Why was it rolled into small compass, except for the purpose of concealment or to enable her to identify it?

As to the genuineness of some of her raps I make no question, and as to those which appear doubtful I am content to wait until doubt is resolved into certainty.

It is well known that there is throughout the United States a combination of persons claiming to be mediums who are as well organized for the practice of fraud as any band of horse-thieves for theft and exchange. All such mediums have helpers on the

spirit side of life who are as dishonest and unscrupulous as themselves. Unless honest Spiritualists demand conditions which will make fraud impossible, public mediumship must go down in disgrace. It will kill itself with its own villainess.

A. M. BUCK.

[Revenue Stamp.]

I, A. M. Buck, do solemnly swear that the facts set forth in the preceding statement as occurring on Sunday evening, December 25th., are true of my absolute knowledge, and that the statements made concerning things previously witnessed by me I believe to be true.

A. M. BUCK.

[Seal.]

Subscribed and sworn to before me this 29th day of December, 1898.

THOMAS L. CHAPIN.

Notary Public in and for the County of Los Angeles, State of California.

WE STILL LIVE.

As an evidence that the LIBERATOR still lives and is likely to continue to do so notwithstanding it has been declared to have "galloping consumption," whatever that may be, it will hereafter be issued regularly. The size will be increased as our facilities increase. It was thought best to give quality instead of quantity, hence the size does not matter so much as what it contains. While our work in the past four months has been largely destructive in its nature it has only been destructive of that which was false and untrue. No truth has been assailed; no honest medium attacked; no injury wrought to anything except fraud, hypocrisy and charlatanism. These have received blows that will tell for all time to come; and the same blows will continue to be dealt whenever and wherever the serpenthead of fraud is seen in the fair garden of spiritualism. If we have destroyed blind credulity and trusting faith in false, pretended phenomena and set free one human being from the thralldom of fakeism with all its monstrous iniquities we feel that our work has not been done in vain. The work of the LIBERATOR in the future will still be for the liberation of the people from the slavery of ignorance along the lines of fraudulent phenomena and also for the upbuilding of a rational, common sense spiritualism founded upon fact not fraud; upon truth not error; having science not religion for its foundation. Our work, therefore, is two-fold—destructive and constructive—and over and above all ultimate good.

SUGGESTIVE THOUGHTS.

BY N. F. RAVLIN.

Along the lines of occult thought will be found the only road that leads to the complete normal development of man. All potencies and all possibilities lie within. Evolution brings them out, but it will require eternity to complete their unfoldment. Gradually we become emancipated from the thralldom of ignorance and superstition, outgrow our baby clothes and leave both cradle and trundle-bed stored in the dim archives of memory. Ripening destiny chases each succeeding night before the opening splendors of a new dawn. From lowest depths we are sometimes lifted to loftiest heights, while from out the mouth of darkest night is often born the sweetest, brightest child of day. Bitter tears crystallize in diamond gems when the storm-cloud lifts and the bright sun floods the world with his cheering beams. The almightiness of health defies disease while the rippling waves of vibratory force fill us with the vital flame of youth and bid the infirmities of age begone.

It is our privilege to maintain undiminished mental and physical power to the end and when our time comes to go lay down a healthy, unwasted body as of no longer any use. We surrender it not because God has inflicted death as a curse for sin, but because it no longer serve our purpose. Aspiring to a grander destiny we rise from it as from the grave and in our spiritual body ascend into the celestial realm of being crowned with everlasting life and enriched with the fullness of the Infinite, the Absolute and the Eternal. Compared with such a destiny the multi-millionaires of earth are object paupers groping blindly in the poorhouse of time amid the loathsome elements of material bondage. But while we live in the physical body it is ours to preserve in health and strength. Though rightly directed enforced by will power can arrest disease and banish it from the system. We can be what we will to be. Have faith in yourself. Concentrate thought force. Exercise suggestion.

The Peoples' Spiritual Society, holding Wednesday evening meetings has been favored with good speakers and mediums right along, and under the able management of Mrs. May Dryan, the president, the meetings are always interesting and instructive. The platform is free to all who are qualified to instruct, or assist the people into a higher, broader conception of life here and hereafter.

WHAT "THEY SAY."

As our space is limited we cannot publish all the good things our correspondents say, so will make extracts from those calculated to show the trend of thought among the people concerning the work of the LIBERATOR. From the far eastern States comes a letter from J. McClellan who says:

"I have attended four different mediums' seances. All were called first-class materializing mediums, and yet I know from what I saw at different times that every one of them were frauds. I was duped by them for a long while. One was Mabel Aber Jackman. As to Mrs. J. J. Whitney four years ago at Lily Dale Camp meeting I was fully convinced that she was a fraud. Myself and friend had sittings with her and we both left disgusted. She gave us nothing but balderdash and lies. I hope you may make a reformation on the line you have started. Your enemies in the Spiritual Camp are legions, for many will hold up all mediums and declare there are no frauds. Mark me a subscriber for one year including pamphlet of 'Instructions in Physical Phenomena.'"

The Medium, Mabel Aber Jackman above referred to, was recently exposed in Chicago, and expelled from the Illinois State Spiritualist Association. They did not expel all honest mediums however in order to get rid of her.

Another correspondent writing from Nevada says:

"I thank you for the LIBERATOR, am truly glad the frauds in Spiritualism are being exposed. I cannot imagine how any one can trifle with anything so sacred as Spiritualism, and deceive those who meet to communicate with the loved ones who have gone from our homes and left our hearts sad and lonely. I know there is a truth in the messages we get from our loved ones; I can not be deceived, though I do know that some of those who have been named are frauds by my own experience with them."

Mrs. H.

Dr. Brown, of Omaha, Neb., writes as follows:

Your paper at hand and thoroughly read by me. Please accept many thanks for same. Go on with the good work is my advice to W. E. Coleman, for it is about time the fraudulent mediums were shown up in their true color. It always seemed to me that anyone with half eyesight could detect the genuine. But they become so enraptured and absorbed with the idea that no matter what comes from the spirit land (as they think) must be true.

In 1887 while in Chicago J. R. Bundy and myself exposed a few frauds. Bundy was a fearless man and did good work for he believed that truth should prevail in the cause of Spiritualism. To me it is the only true knowledge of a life beyond.

James R. Little, the noted platform test medium of Oakland, writes as follows: Enclosed please find postal note for \$1 for which please send me the LIBERATOR for this year. We shall do all

that we can to increase the circulation of your paper, for we most heartily approve of the firm stand that you have taken against the frauds that use Spiritualism as a cloak to rob the public and gain notoriety. Show them up in good style and give them a permanent record on this coast.

The following is from a private letter to the editor, written by a California gold miner, whose name we do not feel at liberty to give; but there are those who will recognize the test: I devoted last evening to perusing the pages of the two pamphlets which you so kindly gave me. They are simply immense, and should be the means of opening the eyes of many of the poor dupes who now are prostituting their intelligence at the feet of every one who claims to be a genuine medium. But when I weigh the enormity of the task that you and your co-worker have undertaken; when I realize the vast numbers of the vilest imposters that must be dethroned I tremble for you. I fear the result. Why? Because you are striking at the very roots of their livelihood, at their reputations, and worst of all at their purse. Yet it must be done, and the query arises, have you the means to carry on this glorious work? It is indeed a heavy burden to bear—a thankless job; for many there are who will curse and revile you. All this you may expect, yet a task of this nature must be carried on to a complete conclusion not only in San Francisco but in every city and town in the United States. Think of the heartlessness of man or woman who would play upon their fellow-beings by imposing upon the most sacred and purest feelings of the human heart. It makes me feel as though I ought to throw down my pick and gold pan—everything—and use my best endeavors to utterly destroy from off the face of this beautiful earth all such soul-destroying parasites; and rest assured I am with you heart, hand and purse in this noble work. I have friends who pose as mediums who are no better than the rest. When the axe of righteous wrath does fall I care not if it strikes an Elsie, an Alice or a Susie, they are all tarred with the same slime.

Mr. Leonard writing from Washington, says:

"I am flat broke by following the advice of mediums. When I look back it seems as if I had been crazy or foolish I do not know which. If anything ever need to be shown up it is the frauds in mediumship. In reading Mr. Garrison's 'Experience' I can see myself. I sent for that man Search, also the 'Allen Boy'; had the latter with me three months in Minneapolis. I also brought to my home Pettibone and wife, Winans, Mrs. Aspinwall, Mrs. Jones from Los Angeles and entertained and paid them to make a fool of me. But the man who did me up worst of all was Charles F. Pidgeon. I don't wonder they have to drink to keep their spirits up while doing such work."

From Oakland comes words of cheer from that indefatigable worker, Mrs. Irene Smith, who speaks of the sensation created by THE LIBERATOR as follows:

"Your paper is sure to do a great work. I see it has stirred them up in San Jose. I wonder if they think I 'talked through my hat' when I tried to make them see how they were being humbugged. I want you to feel and know you have many sincere friends all over the country who are with you heart and soul in this work. Only words of praise and commendation do I hear over here on all sides for the work you are doing excepting from a few of Mrs. Lillie's friends who are very bitter against you and all of us who are aiding you; but I guess we will endeavor to stand it."

Mr. Spence called and expressed himself as highly pleased with your work. He says it is the beginning of the end of modern Spiritualism in its present state; which I also believe. But it will make room for a higher grade of mental and spiritual development. We have fine meetings Tuesday evenings. We call them "Educational Meetings."

EDITOR LIBERATOR:—Number seven of THE LIBERATOR is at hand and presents facts which should be of interest to all Spiritualists who really have the good of the cause at heart and who would see it rescued from the hands of the liches and parasites who disgrace the name of Spiritualism. That there is honest difference of opinion regarding the mission of your publication all will admit, but for one I do not think the cause is endangered by letting the light into the darkened places and uncovering the cesspools which have become a stench and disgrace to all concerned. That our "Anglian stables" sadly need cleaning, and is a fact potent to all who have watched the trend of events in the history of modern spiritualism. Mr. Garrison's book, explaining the methods of the "fakirs," is also at hand and I can see nothing in it derogatory to true mediumship. There are, however, some timid souls who denounce him and declare that he is committing a crime in publishing these facts broadcast, as it will enable every disreputable scoundrel to embark in the same unholy business if they feel so inclined. From my standpoint the danger lies not in exposing to the whole world these nefarious practices, but in covering them up and thus in a measure condoning the general cussedness of the fakir element.

If the propaganda of spiritualism can not be sustained upon the principles of common honesty and the integrity of its workers then it ought to perish from the earth and be buried beyond the possible hope of a resurrection. The battle is on, and let us hope it will be fought to a finish and the demons of darkness be routed, horse, foot and dragons. It is not enough to expose these shameless tricksters, to recall their credentials and expell them from the association they

have disgraced. They should be prosecuted and punished for their crimes, and as suggested in *THE LIBERATOR* should be made to serve the State. In no other way will the evil complained of be rooted out, and when we will collect a fund to prosecute these miscreants instead of condoning their acts by the old familiar cry, "Oh, they are mediums," and leave them free to continue fleecing the general public as well as many honest Spiritualists we shall see the end of the disgrace which now confronts us.

It is time that Spiritualists heed the scripture injunction: "Have no fellowship with the unfruitful works of darkness," and in my judgment the dark seance should be abolished. Let us come out of darkness and into the light and let us demand character as well as psychic gifts in all our workers whether in the seance room or on the platform. To this complexion it must come at last or we as a body must stand responsible for the dishonesty, disgrace, immorality, fakeism and crime now practiced in the name of the grandest philosophy ever conceived by mortal man. No true and honest worker will suffer, on the contrary their opportunities will be enhanced by weeding out the disreputables. Spiritualism will survive, as it is founded upon the everlasting principles of Nature, and while nature endures Spiritualism will also endure. Let the battle waged against all disreputable, dishonest and unholy practices go on. Let in the light. What cannot stand had best be gone.

WILL C. HODGE.

Chicago, Ill., January 5, 1899.

The Secretary of the Society for Psychical Research writes as follows:

Thank you for your kind letter of December 13th. I inclose \$1.50 for copies of the pamphlet entitled "Instructions in Physical Phenomena." We shall find it useful in lending to persons who are being deceived by numerous frauds in Boston and elsewhere.

You are certainly doing a good work (that should be done by some one). It is of course up-hill work and many who should sympathize with you unfortunately keep silence. We hope, however, that *THE LIBERATOR* may succeed, if not as bi-monthly as a monthly. You must have had a great deal of work in correspondence, controversy, etc., since its publication. Wishing you every success, yours sincerely,

LUCY EDMUNDS.

Dr. Hodgson is especially interested in your efforts and often asks whether "another Liberator has come." L. E.

THE I. F. T. Bible Spiritual Society meets at 309 Market Street every Sunday at 11 A. M.; 2 and 8 P. M.; and at 335 McAllister Street, Tuesday at 8 P. M.

Dr. C. H. RINKS, Pres.

EDITOR LIBERATOR:—Your favor received, and I feel your condition psychometrically; also read it as I read by my own experiences in the past and in part in the present. I hope and trust the unseen world will hold up your hands and bring you success. I have been fighting single-handed in this battle for a long time, and even when my bread and butter depended upon keeping still *I would not compromise*, and while I lost friends and many times engagements with *phenomena* and societies, yet myself and husband stood fast in our convictions of right. In Peoria we left the Camp Association with 75 cents in our pocket, and myself, husband and five others in family to provide for; but the angels raised up good friends who took us into their houses, cared for us and put it into the heart of an outsider to favor, or rather trust, us to pay a rental of \$90 per week for the Tabernacle—a building which would seat 7000 people. We went into it with the other mediums who were cast out for opinion's sake, and the end was grand. We soon had a church building of our own and were recognized among the honest workers in Spiritualism. The best people in Peoria were our friends; but we were called selfish by the fake element because we *utterly refused* to advertise their sideshows. A Mr. Jack called at one time, in Mr. Coonley's interests, asking us to endorse him in his work, saying he would soon be on his way East and would visit Peoria if there was any encouragement for him. I answered: "Mr. Jack, if Mr. Coonley is honest in his work our hall and platform is open to him, and we will give him every opportunity to reach the people; but if he is a fake, as I more than suspect from the old slate and other tricks which have become stale to us, and you relate, the further away from Peoria he stays the better for him, for we will surely expose him unless he is a true medium." This was the last I heard of Mr. Coonley until I heard he had "dared to do right." May angels bless him for the stand he has taken, and I sincerely believe he will conquer yet.

I know one woman in Chicago who is a fine medium—clairvoyant, clairaudient and trancee;—she tried with her honest powers to gain a living for herself and child. At last she became acquainted with the *Bangs Sisters*. They soon called her a *fool* for being honest, and so worked upon her in her weakened physical condition—weak from want of food and other necessary

things of life—that she *learned* slate-writing. In a few weeks she was the rage in Chicago, her real gifts enabling her to get the readings, and the knowledge of the tricks—writing under the table, switching slates, etc.—put them on the slates. At last, disgusted, being naturally high-minded, she exposed *herself*. What was the result? She angered her best supporters, among them an editor of a leading Spiritualist paper. The medium I speak of has returned to her honest work, and manages to live and educate her child; but it is a continuous struggle—and yet she could, by going on with her slate-writing, make her five and ten dollars per day.

Neither you nor I can see the end; but I firmly believe that there will be a separation of all mental and physical phenomena. The speakers and mental mediums will follow out their work, and the physical frauds theirs. The result will be different camps—the spiritual camp, where people will learn real Spiritualism, and the physical fraud camps, where grabbing, hair-pulling, and other disgraceful events will take place. I trust that skeptics will continue this good work, and if Spiritualists will not rid themselves of these fiends in human shape, the outsiders will.

I heard of Mabel Aber-Jackman's Kansas City career from the lips of the exposer. Also heard of another exposure prior to this, when Will Aber, her former husband, was caught (and she with him) in a private-house seance. Ex-Senator Clark of Kansas, who now lives in Kansas City, is an ardent Spiritualist, and his wife is a good medium in their own home and among special friends. They were anxious to convert a number of their skeptical friends to their views, and so sent for Mr. and Mrs. Aber at their own expense, entertained them and paid their fee, invited their guests, and two seances were held. The first night Col. Clark and wife were certain it was not all right, but could not say how it was done, so the Abers were permitted to show again. The Colonel was wide-awake, also Mrs. Clark, and when Col. Clark was called to the cabinet to receive a friend, he caught the beard and jerked it from Aber's face, exposing the little fraud in full. After the company left, Colonel Clark and his wife denounced the barefaced couple in round terms desiring them not only to leave their house but the city and if they attempted to hold circles further they would have them arrested. Mr.

Aber held his peace; but Mrs. Aber, as she does now, brazened it out and said: "Yes, we are frauds, but we are Christians and when we get all the money the fool Spiritualists will give us we are going back into the church and die happy." The old idea cropping out—all is fair if done in the name of the church and religion. The other incident I received from a physician who was one to expose her about seven years ago. The people became suspicious of her and a girl called Madge Varney who was with her. They were satisfied about the other form being frauds but one puzzled them. This form generally closed the seance by coming into the middle of the room to a small stand covered to the floor with a dark cloth. A tablet and pencil was placed on the table and this "spirit" would come to the stand write the message give them to the sitters and disappear without going back to the cabinet. This was puzzling but four men decided on a rush. They had been in such constant attendance that Mrs. Aber always trusted them next the cabinet. This brought them nearest the small table when the spirit disappeared. Instead of rising and going into the front parlor as they had been in the habit of doing the form made a rush for the table two placing themselves directly in front of the cabinet. Mrs. Aber rushed out but was held back and the other two upset the table and found Madge Varney, who was quite small in stature crouched underneath. The plot was exposed. As soon as the seance closed Mrs. Aber came out of the cabinet took the people into the front parlor closing the folding doors between and Madge came out at her leisure.

I will see some of our society and see if I can interest them in the Liberator. It should surely live; we need it as never a paper has been needed before. Every honest medium and speaker should support it. But too many of our speakers stand by the fakes for their influence in camp engagements. One prominent worker said to me, "we cannot afford to take up this fight they (the fakes) will run us off the platform and out of the camps. They are too strong for us to fight." I say let them run. I for one don't want engagements with either hall or camp societies that uphold these frauds. This field is wide and if I cannot find an honest society who appreciate honest work I will go independent as I have done many times. My honest gifts have brought me a living and I don't fear the fake element. Well, I must

close for this time. Extend my best wishes to Mr. Garrison and Mr. Conley; let them not back down from their position, not for one moment; rather be a self-confessed past fraud than a continued future fraud. Exposure will come to all sooner or later. We have a fine audience at the theater in Joplin where I lecture each Sunday morning. This is what angers our foes—our continued success in the face of all their spiteful work. Mr. Scovell joins me in best wishes to you and your co-workers. As ever, fraternally yours,

SARA C. SCOVELL.

Galena, Kan.

PHENOMENAL SPIRITUALISM.

DR. HENRY J. BECKER.

Spiritualists often affirm that if the soul is immortal the proof of it must become so evident as to be witnessed by the physical eyes. They hold that materializations are necessary to such belief. This view of the soul's immortality, were it reduced to a necessary science, would need to be so stated as to be readily taught, easily learned and conveniently applied. All science is simplification of truth, however mysterious it may seem to those who are not acquainted with it. Science demands for investigation all the light, the sun, moon and stars, as well as what artificial illuminators can produce. When science completes its researches there will not be found a nook or corner into which its penetrating light of investigation has not gleamed.

Materializing mediums tell us that the conditions of materializations are so very delicate that often spirits cannot appear in the flesh because the laws of harmony are disturbed. Light seems to interfere with the act. Investigation at the time the act is to take place also disconnects the psychic forces (?). An unbeliever can disturb the ambient air to such an extent as to completely frustrate the spirit's plans of materialization. Since the mediums hold their wonderful phenomena to be purely psychic, that is, life-act, we are ready to have some laws known by which to arrive at harmonious conclusions each time their psychic forces are at work. Or when they differ we want to learn the causes which differentiate them.

The immortality of the soul has arguments in its favor far more reaching than any which even a returned spirit could bring were it possible for it to come to us from the abode of the spirit-land. It is phrenologically, metaphysically and psychologically impossible to divorce the fact of the immortality of the soul,

(pneuma) from the reasoning mind. The mind itself has that fact in ubiquitous presence. As the eye shows by laws of correlation the existence of light, the ear of sound, the lungs of atmosphere, the philoprogenitive organs of the brain of love, veneration of God, so does the infinite, penetrating power of the mind prove its correlative, immortality.

If the laws by which materializations are produced are so subject to physical causes as to be defeated by them then they are not psychic. The laws of incompatibility must not be ignored by those psychic intermeddlers. We once asked a medium to tell us from whence the spirits secured the material with which to materialize the body. The answer was that they had the power to weave it from the bodies of those present at the seance. We proposed to weigh all who were present and when the spirit appeared have each one take notice as to whether the scales on which they were to have a seat indicated that they had lost in proportion to the supposed weight of the materialized body, but we were not allowed to undertake to do the weighing. That particular spirit was the identical medium that was a moment ago tied to a chair in the cabinet. Poor creature! For some reason the medium did not like the ropes in the shape they were tied and changed them to suit materializing herself for the good of the cause.

The writer has offered again and again to take the medium's place and be tied with the same ropes and in the same way and under the same conditions and produce the same kind of materializations. There is not a case on record that will stand the test of investigation that ever a medium was the intermediate cause of a single materialization. Nay, that ever a materialization occurred as reported by mediums or seen by their dupes. We challenge the proof based upon scientific research. The science may be such as is recognized by all scientists, or such a science as the mediums claim governs materializations. Let the medium come forward and announce the laws which govern such cases so that we may be able to look at them and investigate what is claimed for them either by recognized science, or by scientific laws such as spirits employ. Who will undertake it? We wait to see the letter and spirit of this law?

As a weather prophet Mrs. J. J. Whitney is a dismal failure. The CALL, a few weeks ago published her prediction that this would be a dry year, and it has rained almost every day since.

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Bishop S. Garrison . . . Publisher
Julia Schlesinger . . . Editor

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NEW YEAR GREETING.

Our New Year greeting to the dear friends who have steadfastly worked with us and for the same cause during the past four months of trial and vicissitude is one of hope and encouragement. Though the enemies of truth are many and powerful we still have faith in the ultimate triumph of right, and that justice will some day hold the sceptre of power and sway the destinies of individuals as she already sways those of nations where wrong and injustice have triumphed for a season. With this hope in our hearts we confidently enter upon the duties and responsibilities of the New Year feeling assured that from the ruins of the old faith will spring Phoenix-like the beautiful new religion of truth with its message of wisdom and love to all the people.

In this new religion of humanity will be found no room for dark seances, no cabinets, nor curtains for the concealment of imposters. Its messages will come from the divinely inspired men and women of to-day as it did through those of past ages. The wise and good of all nations will unite upon the basis of a common brotherhood having the highest good of all for its chief end and aim; humanity's advancement its sole intent and purpose. Upon such foundation all can unite and devise ways and means of mutual helpfulness. If Spiritualists would devote more time trying to make this world beautiful and less time singing about the "beautiful sometime" and sitting with clasped hands in darkened rooms listening to the heavenly "rot" of some make-believe to "Pat" or "Gruff" or "Aunt Betsy," they would become infinitely wiser and better and happier and more fitted for that "home beyond the river" when they are called to go there. May angels of wisdom help each and all to find and know the better way and when having found it have strength, courage and determination to walk therein.

THE CHANGE OF NAME.

Some people will question why the name of our paper is changed, and I will briefly answer. Since the last issue of the LIBERATOR, December 15, 1898, I have been approached by an attorney for some of the fakes of this city with a proposition to buy me off and secure my silence. Money has been promised to "start me in a good business," and a pass or railroad ticket furnished to a distant city if I would "go away and shut up about frauds." My reply to such minions of hell is this: I intend to stay right here in San Francisco until the interests of the work I have undertaken calls me elsewhere. As for your ill earned gold I want none of it. Such money is wrung from broken-hearted wives, stricken parents, husbands, and orphans. The curse of the angels rests upon it. I would starve before I would again barter my soul for such gains. In order to more strongly emphasize my answer that none may misunderstand my position, and that I am in this work to stay it was decided to change the name somewhat of the paper. As there is also a LIBERATOR published somewhere in Kansas it is as well to define which Liberator is referred to. As my distinguished great-uncle, William Lloyd Garrison, said in the first issue of his anti-slavery paper, the *Liberator* of January 1, 1831: "I am in earnest. I will not equivocate. I will not excuse. I will not retreat a single inch, and, I will be heard."

BISHOP SIMPSON GARRISON.

THE AWAKENING.

From almost every quarter come reports of exposures of fraud practiced in the name of mediumship; and yet there are those who blindly close their eyes to the true situation and declare "there are no frauds," when in reality they have captured almost the entire work. When these fakes are caught and exposed thoroughly by those outside the ranks of Spiritualism some fake-subsidized paper will come out with ranting editorials on the "Persecution of Mediums," and the necessity of defending "our angel instruments"

at all hazards. Such talk makes one sick at heart and thoroughly disgusted. Instead of demanding of those claiming mediumship proof of their gifts the veriest charlatan palming off his learned tricks is endorsed and extolled as one specially favored of God with divine power.

In Toronto, Canada, the police have run in some fortune tellers and mediums for violation of the criminal code which is directed against such work. Among the "mediums" is one W. R. Colby, who was driven from this city ten years ago by exposures made by the *Chronicle*. Colby or "Parson Raines" of Texas, as the *Chronicle* called him, was one of the boldest fakes in California at that time. The writer detected him in fraud at the Oakland camp-meeting. Saw him write four messages with different colored crayons at one seance on the camp ground. Mrs. Charles Eliot also saw the same thing at the same seance, and yet the other members of the circle thought the slate-writing was wonderful. If such mediums are not sent to the penitentiary they ought to be.

In Philadelphia the exposure of a materializing medium named Mrs. Bliss has given occasion for much comment through the Spiritualist press and strong exhortations have appeared urging Spiritualists to defend their persecuted mediums. The very fact that she was thoroughly exposed not seeming to weigh in the least against her.

The *World Herald* of Omaha, Nebraska, of January 14th contains an account of the exposure in that city of Prof. Frederic Milton and his confederates. It says:

"Shortly after 9 o'clock last evening Sergeant Weisenberg and five detectives approached the building from the rear and the sergeant forced an entrance. Then the place was surrounded. The seance was in full swing at this time. A young man named S. H. Davis, able assistant to Dr. Milton, had just finished materializing himself into the shadowy reality of 'Sitting Bull' for the twentieth time during the month. Fifty spectators—a motley crew—were just discussing the mystic means by which 'Sitting Bull' had made his entrance through the solid walls of the room when Sergeant Weisenberg—*duces ex machina*—jerked the door open and strode into the gathering in an extremely unspiritualistic manner. There was a hasty scampering for exits, but they were all well guarded. Two young women clad in simple black with sable shawls over their heads were stayed in their flight and brought into the light which the sergeant turned on.

When the young women appeared in the midst of the throng there was a general expression of surprise. They had not been seen prior to the entrance of the police, and it was thought strange

that they should materialize so successfully with the lights burning brightly. At length they admitted that they were ghosts. They said that for many days and nights at the various sittings they had been the spirits of mothers, sisters, cousins, aunts and even mother-in-laws, with calm impartiality. They wore black because it blended so nicely with the darkened atmosphere of the chamber.

"Sitting Bull" was soon captured without resort to firearms. The elder had sunk low indeed, for he had become a slender, blonde young man, who had no fight in him and preferred cigarettes. An investigation of the room showed that a spirit when weary of wonder-working might make an entrance through a small, square hole in the rear wall. In one corner high up was a lantern with a slide. The police found that this slide was operated by means of a cord which ran along the ceiling into a rear room. A great tin horn, which the spirits had used to strengthen the tones of their rather too stenuous voices, was found among other magical effects, such as false faces, hatchets, robes of various kinds and other similar paraphernalia which spirits are accustomed to wear along Dodge street.

The patrol wagon was summoned and Dr. Milton, S. H. Davis and the two female assistants were taken to the police station, where they were lodged in cells. The women did not give their names.

The *Progressive Thinker* says that Frederic Milton is no doubt the notorious Jules Wallace, whom many of our readers will remember operated in this city a few years ago. *Light of Truth* contains an account of another wonderful medium getting into trouble in Columbus, Ohio, through the weakness of permitting his "guides" to advise a sitter to give their medium large sums of money, a not unwelcome thing, however, among the "occult fraternity." The following are the particulars:

"Dr. Lee Davis," otherwise Leslie Day, struck the city recently and immediately the papers contained announcements of his wonderful powers, at so much per and the suckers began to bite. One of them, a Mrs. Sauters, turned over to the fakir \$215, but afterwards woke up and swore out a writ of attachment on the "doctor" and officers went to his rooms to levy or compel him to disgorge. The constables, after some difficulty, succeeded in getting an audience with him and a stormy scene ensued. The "doctor" insisted that the proceedings were an imposition, and that he was doing a legitimate business, but when Constable Logan started to take a couple of large trunks under the attachment writ he agreed to settle, and paid over to the woman's lawyer the \$215.

Mrs. Sauters who, it seems, has been having some trouble, applied to the "doctor" for information as to the outcome of it. She claimed in her affidavit that the "doctor" had obtained the money by reason of giving her slates upon which there were certain writings, which he claimed had been put there by

spirit powers. The writing advised and directed her to turn over sums of money to the defendant. She claimed the writings were written by the defendant and his agents for the purpose of defrauding her. It is understood that Mrs. Sauters' husband spent \$50 with the "doctor" in the same way.

From another quarter comes still further evidence along the same line:

"MUNCIE, Indiana, October 27th.—Finding that Mrs. Moses Mark, a medium, had doubtless hypnotized and compelled Mrs. Colby Luther, now dead, to make over to her notes for \$3,000, the court here to-day set aside the transfers and returned the notes to the estate.

Jasper North, the administrator of the estate, made the charges. He also claims that Mrs. Mark, in the same manner, got control of real estate to the value of \$3,000. Mrs. Luther died here last winter, and was called 'The Mother of Spiritualism' in Indiana."

In the *Banner of Light* of December 24th, appeared the following editorial item concerning another "great medium," at one time prominent in this city. Read it and ponder. It is as follows:

"The secular press announces the apprehension of Henry R. Rogers, the bogus medium, who for over a year has been a fugitive from justice. He was wanted by the authorities of the State of New York for an assault upon an officer of the law with a hatchet. He was under bonds to appear at a certain term of court, but disappeared mysteriously, to turn up safe and sound in Cairo, Egypt, where he inveigled the widow of the late Alfred E. Beach into a marriage with him. It is to be hoped that his career will now be checked by a prolonged residence in Sing Sing."

Dr. Henry R. Rogers came to San Francisco in 1887 and was soon quite "the rage." He gave a public reception, and all the leading lights in Spiritualism assembled to do honor to the gifted (?) Doctor and his wife in their elegantly furnished parlors at 524 Eddy Street. The Doctor was a slate-writer and "spirit artist" and soon found plenty of wealthy dupes. One lady was reported to have paid him three hundred dollars for a supposed picture of her spirit daughter, and another zealous believer paid an equal amount for a picture of her "guide." Dr. Rogers was elected a trustee of the Golden Gate Publishing Company at the time that paper was run in the interests of the fake ring. Now this is the end of his greatness—a prolonged residence in Sing Sing.

Thus, "one by one the roses fall," and it is to be hoped that in the near future the rank and file of Spiritualists will awake to a realization that the harmonial philosophy is not a "rag doll religion," but a vital truth worthy of scientific consideration.

IMPORTANT.

If those who believe in honest mediumship wish to help us in our fight against fraud now is their opportunity to do so. A small amount from each one would put the LIBERATOR on a solid financial basis and secure its regular appearance. There never was a time when the cause needed strong true friends as it does at present. The outlook is indeed gloomy if we have nothing more substantial and real for the foundation of our faith than the shallow tricks of professional fakirs. Those of us who know that underneath all the mountains of humbug the pure gold of spiritual truth still lives have a double duty to perform, and those who shirk that duty and remain silent or keep fiddling away on phenomena while Rome is burning are as guilty as though we piled up the fagots that kindled the fire.

BOOKS RECEIVED.

We are under obligation to the Smithsonian Institution of Washington, D. C., for two volumes of its Annual Reports which contain a vast amount of information upon topics of general interest.

Dr. J. M. Peebles sends us his latest work entitled "The Christ Question Settled; or Jesus, Man, Medium, Martyr." The whole is a symposium by prominent writers, with the added researches of the studious author. This book is a beautiful volume of 370 pages:

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Mon. Tues. Wed.

THE WIZARD OF THE NILE

Thursday, Friday, Saturday

THE FAKE RING.

Some of the ring-leaders of the Fake Organization deny that any such "ring" exists; but as we have in our possession some of the signed and indorsed certificates, printed in regular official form we give a sample of one which is as follows:

ORDER OF UNITED AMERICAN MEDIUMS
OF THE UNITED STATES.

This is to Certify: That Mr. Blank has been duly admitted as a member of the order of United American Mediums, and he is qualified to work as a Spiritualistic Medium in any State of this Country. Having given the Obligation upon the back of this Certificate and having passed a proper examination and given satisfactory tests of his power and that of his control.

Given by the authority of, and witness the signatures of the proper officers.

MR. DOE, President,
MR. ROE, Secretary.

The "obligation" above referred to is printed on the back of the Certificate and signed by applicant. It reads as follows:

OBLIGATION.

I, Mr. Blank, most solemnly promise on the honor of a man, that I will never reveal, tell, expose, demonstrate, illustrate or by any other method, convey in any manner to any person in the world, the conditions by which I arrive at a knowledge of Mediumship in Spiritualism, or any of the phenomena pertaining thereto, under any circumstances, (except that of dire poverty and personal distress) and then only for a proper consideration, which in no case will be less than Twenty-five dollars. And to this I subscribe my true name cheerfully and of my own free will and accord.

Signed, MR. BLANK.

If, after reading the above, any one doubts still farther that the Order of United American Mediums is a "fake ring" extending from Maine to California, they had better read our book of Instructions, practice up on a few cheap tricks, and hang out their shingle with the magic word "Slate Writer" or "Materializing Medium" and we guarantee that in less than a week they would be "on" to the whole business.

Dr. RINEs the veteran president of the I. F. B. Spiritual Society met with a severe accident this winter but has recovered sufficiently to be at the post of duty, where for so many years he has conducted three services regularly each Sunday. The meetings of his Society are always well attended, and thoughtful, earnest mediums and speakers give their ministrations freely and gladly.

Notes.

Those who have raised the hue and cry that our expose of fraud was only another "money-making dodge," had better read Dr. Becker's review of our little book of "Instructions" in fraud work, and see how much money we are making. *We give this book free* to every yearly subscriber for the LIBERATOR because we want our readers to know how the "fakes" operate, and then they will not be so easily victimized as they now are by every conscienceless swindler travelling over the country as the "celebrated medium" etc., etc.

After spending considerable money in advertising herself as a wonderful medium, and an ordained minister of Spiritualism, and securing Metropolitan Temple for a grand New Year opening of public meetings, Mrs. J. J. Whitney realized when she stood before a handful of people in that great temple that she could not "fool all the people all the time," and that some few people had read the LIBERATOR. It was a complete frost that even her "Divine X Rays" could not penetrate.

That it is the privilege of greatness to change its mind can no longer be doubted since the "State Board" has decided that it made a mistake when it passed those abominably false "Resolutions" at the meeting of December 3d, and at the next meeting January 7th. rescinded the whole business. Perhaps Bros. Norton and Newman have experienced a "change of heart," if so, we forgive them, and "May God have mercy on their souls."

The Board of Directors of the State Association at the meeting of the 7th. inst., passed resolutions rescinding those unjust and untrue ones passed at the previous meeting. This is a step in the direction of reform, and is due to the earnest efforts of those who were conscientious and honest and knew that a grievous error had been committed. Now, if those same good people wish to still farther work for the best interests of Spiritualism in this State the next move they should make would be to demand the resignation of the two men who are the greatest blocks to the wheels of progress Spiritualism has ever known in California, and elect from their number, two of the noble women who have fought bravely for right, justice and truth, to fill the responsible positions of President and Secretary. When that is done the "State Board" will no longer be a stench in the nostrils of honest Spiritualists, but will be ready for good work and co-operation of all except the "fakes" and their friends.

The LIBERATOR is the only Spiritualist paper that dares to delve into the fraud question and handle it without gloves. The time-serving policy methods on which some of our papers are run have no part or parcel in our work. We are in it solely to educate the people concerning the methods of fakes and thus secure them against being swindled, and to give them a higher conception of Spiritualism than that taught by ignorant mountebanks.

If any one wishes to get genuine slate-writing let them buy their own slates and never for one moment allow the medium (?) to take them. Hold them tight and sit until the writing comes. You may have to wait until Gabriel blows his horn; but it is the only way to get genuine, independent writing on slates. Try it. Any person getting the writing under those conditions will be handsomely rewarded.

"Edward K. Earle," the great slate-writer, as he is called, but in reality Edward Earle Keeley, has gone to Los Angeles. The exposure of his work which was published in the San Francisco Call of October 13, 1897, and the recent free advertising he has received through the columns of the LIBERATOR has not been conducive to success in this city. The frost which touched the slate-writing humbug is almost as great as that of a Klondyke winter and the suckers do not bite as readily as of yore.

We trust that our readers will be pleased with the changed form and name of our paper. The form is better for preservation and binding, and with the addition of a cover would make a nice-looking magazine should it be deemed advisable to make it such. As for the name, read Mr. Garrison's explanation in another column.

Mr. A. M. Buck, whose affidavit concerning the fraudulent "ballot test" work of Mrs. Maud Frietag of Los Angeles, was one of the Directors of the Harmonial Spiritualists Association about a year ago. He is an honest, conscientious Spiritualist who would not charge any medium with fraud unless he had positive proof the party was guilty.

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HOPEFUL SIGNS.

Since the LIBERATOR came out boldly and squarely against the fraud practiced in the name of mediumship and backed up its charges with sworn testimony by honest, reputable witnesses sufficient to convict in any court of justice each and all of the accused the efforts of the local frauds and their friends have been untiring and persistent to down the LIBERATOR and those at its head. We are happy to say that their diabolical plans have failed utterly. Though their falsehoods were spread far and wide and given seeming sanction by those in authority they have been forced to retract through the pressure of public sentiment and the ruling of the majority were not willing to be placed in the odious positions of falsifiers by an unprincipled minority. Having scored a victory at home we congratulate ourselves that the work we inaugurated has been equally successful abroad. The exposures of "fakes" are of almost daily occurrence and from every section comes reports of the spread of the good work. Even the leading Spiritualist papers which have not dared to openly endorse the work of the Liberator on account of the bigotry of many of their readers are now wheeling into line, and in a cautious, conservative manner doing the same work we are doing boldly. The *Banner of Light* of January 14th contained an editorial endorsement of a book exposing the tricks of mediums. This editorial was criticised by a correspondent who evidently does not believe in letting the light shine in the dark places. The *Banner* editor in the issue of the 21st replies to his critic as follows:

"If the exposure of trick methods, if warnings against imposters cause Spiritualists to feel aggrieved, one cannot but think that their faith rests upon a very shady foundation. We believe that every Spiritualist should be posted upon the counterfeit phenomena that are often offered in the name of Spiritualism. We do not believe in shutting our eyes to existing ills, nor do we feel called upon to swallow without questioning everything that is offered in the name of Spiritualism. We do not believe that our correspondent wishes to do this either. If, however, he wishes to defend fraud and chicanery, if he disapproves the exposure of trick methods he is certainly entitled to his opinions, but he must not censure those who believe in honest mediumship, and earnestly seek to protect and defend the same by eradicating evil.

When Spiritualists become so narrow as to refuse to enlighten themselves upon any question of the day they certainly will not be safe leaders for the people. We respect the honest opinion of every person, even though he does not agree with us, and it does us no harm to read what he has to say even if he does give us several sharp thrusts. If we are wrong and he is right we gain by a frank

comparison of views, hence our correspondent will be better able to discern genuine phenomena now that he has been compelled by the logic of fact to realize that he must guard against the counterfeit."

This admission that fraud exists and is practised by pretended mediums, and that education in the tricksters' methods is a guarantee against imposition is an important statement coming from Harrison D. Barrett, editor of the *Banner of Light* and president of the National Spiritualists Association. It only goes to renew our faith in humanity and strengthen us in the belief that the great body of Spiritualists are honest but terribly, woe-folly deceived.

Along this same line the editor of the *Progressive Thinker* of Chicago in a recent issue declares himself as follows:

Letters are pouring in upon us from all sides, complaining of the fraudulent practices of the different tricksters and charlatans, who under the cloak of mediumship infest our ranks. It seems impossible to educate Spiritualists to that point where they will avoid such rascals by not patronizing them and thus cutting off their financial supply they will be compelled to cease this nefarious work and try some other method of living.

But Spiritualists, while fighting this element the same as our local and national governments fight pickpockets, thieves, thugs and counterfeiters, must realize the fact that the same incentive will still exist that attracts them to our ranks—the gullibles who pay out their money freely, and are not always able to tell the spurious from the genuine, and who are to be pitied. They rarely read a Spiritualist paper.

The last words of the above are subject to our criticism. The people who do read Spiritualist papers are "the gullibles" to the extent that their belief in fakes is strengthened by the endorsement given fraudulent mediums in many Spiritualist papers and by reading glowing accounts of wonderful seances where marvelous manifestations occurred which in reality were entirely and solely humbug. Not a particle of genuine phenomena about them. We know that it is customary for fakes to write up such articles and sign a number of names—some genuine dupes—and others fictitious and send them to the spiritual papers for publication. The editor does not know that he is being imposed upon and made a tool of to advance the interests of frauds by admitting to his columns such trash; and so the article appears and thousands of good, honest and otherwise intelligent people are led to believe the monstrous lie that spirits return and appear in material forms from behind a black curtain in a corner or a darkened cabinet, or talk in stentorian tones through a trumpet when if they used their reason they would know that it was far more difficult to speak "through a

trumpet" than without one. Some editors insert advertisements of well-known frauds because they pay for them; and the poor, weak editor needs the money to run his paper. There is not a Spiritualist paper published that is free from some such advertisements. The editor may believe his columns are clean; but those "initiated" know better, and can run the black pencil across many fair-sounding, cleverly-worded fake cards in every such publication. Altogether we feel that there are hopeful signs for the future of Spiritualism, and that the people will awake to the true situation and declare themselves for honest mediumship, notwithstanding, as a correspondent writes, "people as a whole don't feel flattered at being told and shown that they have been fooled."

"Mene, Mene, Tekel Upharsin."

If the Angel who wrote the above prophetic words upon the wall of Belshazzar's Palace could have attended the meeting of the Board of Directors of the California State Spiritualists Association on the 3d of December, when a question of grave import was to be decided, and witnessed the spirit of malice and injustice which governed their deliberations he would indeed have written upon the wall of that Council Chamber "thou hast been weighed in the balance and art found wanting." They were indeed "found wanting" in all the essential elements that go to make up honest, truth-loving people; and especially "wanting" in all that characterizes spiritual spiritualists. Any body of people who deliberately and maliciously pass libelous resolutions with the sole intent to injure others, can lay no claim to spirituality, or the name spiritualist.

The affidavit of Mr. A. M. Buck, of Los Angeles, concerning Mrs. Maud L. Von Freitag's ballot tests only corroborates the testimony of others heretofore presented in the LIBERATOR of the methods of that wonderful (?) medium. When Mrs. Freitag first appeared in this city under the auspices of the State Association several of our San Francisco mediums denounced her as a fraud, but the old cry of "jealousy and spite" was all the thanks they received for their efforts to undeceive the people. At that time the writer believed in the genuineness of the medium and was disgusted at the cry fraud raised against her. Then we were not in the ring, and was not posted in the "ways that are dark, and tricks that are vain."

TRICKS OF MEDIUMS IN A NUTSHELL

EDITOR LIBERATOR:—I have just reviewed the booklet by Bishop Garrison and Mrs. J. Schlesinger entitled "Instructions in the So-Called Physical Phenomena of Modern Spiritualism." It proceeds at once with the matter in thought and gives an expose of many of the tricks of mediums who go about gulling the people. I have an experience of twenty-five years among mediums, not as a medium for I never saw it in that light, but have made so many discoveries of fraud that I am free to denounce every attempt to do the marvels of mediums as per their announcement.

The book under review is a faithful expose of the things there given. It is very pointed, but so simple in language that a child can understand it. There are given seventeen methods of slate writing, any one of which cost more to learn by the experts who teach orally and by letter than the price of the whole expose. It gives two splendid ball test, and as many spirit type-writing methods. It tells how spirit photos are produced. Spirit pictures, over which there is such a craze, are revealed as to process of making. Materialization and etherizations are shown to be easy to produce. Dark seances are made possible to even an amateur. Rope tying and rappings are made easy.

The book consists of only seventeen pages, and is therefore convenient to carry in the coat pocket without being seen. It can be readily referred to and soon committed. With the knowledge persons of ordinary intelligence can clearly see through other tricks not therein named. If the authors had offered their tricks at 25 cents each their income would be above \$5 per student, but now they offer seventeen pages of matter exposing many tricks now practiced by the best of mediums for 50 cents. There is one method of slate-writing in it with which I was not acquainted, which is worth more than asked for the whole.

The writer hopes that their paper "The Liberator," will find its way into thousands of homes and their expose will open the eyes of duped followers of rag-doll religion palmed off for psychic phenomena. Sincerely

Dr. Henry J. Becker.

Dayton, Ohio, December 7, 1899.

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INSTRUCTIONS

IN THE SO-CALLED

PHYSICAL PHENOMENA

OF MODERN SPIRITUALISM.

PREFACE

It is the object of this work to educate and enlighten the public in general and Spiritualists in particular, in regard to the methods of a horde of swindlers who are robbing the people by pretending that they are mediums through whose instrumentality the spirits of the dead are enabled to produce wonderful manifestations—even to the taking on of apparently tangible, material forms capable of walking, talking, eating, and drinking as real, live human beings.

It is not the purpose of the authors of this book to deny any well established, scientifically demonstrated fact. It is our purpose solely to expose the fraudulent nature of much that passes current among Spiritualists as genuine mediumship, and believed to be the work of the spirits of the dead. When everybody is informed no one can be deceived. For more than twenty years we have been earnest believers in a rational philosophy of the future life, and for more than ten years advocated that philosophy in our publication called *The Carrier Dove*. During the past two years we have become familiar with the work of "fake" mediums, and now give publicity to their methods with the same candid, earnest desire to do good, and advance the cause of truth, right and justice, that inspired our efforts when we wielded our pen in the same cause, through the columns of *The Carrier Dove* and *Pacific Coast Spiritualist*. If this little book will serve to remove the scales from any eyes now blinded by the horrible iniquities of fraudulent pretenders who play upon the most sacred feelings of the human heart in the name of the beloved dead, the efforts of myself and co-worker Mr. Garrison—will be fully rewarded.

JULIA SCHLESINGER.

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